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cidental treatment of the fore-mentioned categories, insisting upon the necessity of a broader statement of the problems of space, time, etc., than transcendentalism gives.

The third part is occupied with a presentation and criticism of the psychological method as represented by such men as Lipps, Laas, James, Avenarius, Cornelius. The author finds much of permanent value in this method whose explanatory principles are always more than formal, namely causal. But he also finds characteristic flaws. Psychology's claim to be the science of the subjective, the science of total experience, the science of the sciences, and the Wundtian claim that it is the science of immediate experience are passed in unfavorable review. He condemns the psychological method of starting from definite and original data such as "here and now given feelings" as a pure fiction, and charges the method with confusing mere psychic existence with living spirit as expressed in the concrete relations of society, in law, religion, etc., at any stage of culture.

He closes with a clear summary of results a work which is characterized by breadth of view and logical arrangement.

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Ancient Ideals: A Study of Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity. By HENRY OSBORN TAYLOR. New York, Published for the Columbia University Press by The Macmillan Company; London, Macmillan & Co., 1900.—2 vols. pp. xi, 461, 430.

The volumes of Mr. Taylor described in the above heading cover a large and varied field, embracing such social and ethical phenomena as the Germans include in *Kulturgeschichte*. An immense tract of history is traversed from the earliest records of oriental civilization down to the culture of the Græco-Roman world in the Hellenistic period. Questions regarding the primitive savage state are not discussed. Only those races or nations are considered, which attained to some notable civilization as proven by their monuments. The author does not attempt to go beyond actual records and existing monuments, and such inferences as he draws are derived from data generally accepted by scholars. The subjects of inquiry vary with the genius of the several races; the ideals of different peoples differ, some giving expression to their highest spiritual life in religion, others in the various forms of art, literature, or science. The complex of civilization is regarded as a product of human endeavor in a theistically governed world. "The long course of human growth, that is to say, the evolution of those mental and spiritual qualities that distinguish man, is a process of attainment, which is wrought out ceaselessly by human effort, working within the power of God" (Vol. II., p. 377). Ethical and religious elements occupy the main attention of Mr. Taylor, and, these are treated with rare insight, often with a poetic touch, a bit of glowing imagery, that make the

book attractive as literature. Indeed, it is in the spirit of letters rather than of philosophy that the entire work is written. The writer is not, however, a phrase-maker. The volumes are a mass of well-digested and well-stated facts, systematically arranged, in which one rarely finds words or ideas ill-mated. A very considerable addition is herein made to our literature on pre Christian conditions of civilization. Much of the matter comes from primary sources and amongst secondary sources the best have been used and used with singular thoroughness and appreciation. The author fills five brief chapters with the description of culture conditions in Egypt, with its "mighty power for toil," Chaldaea and China, with its "fetish of the past," India, Iran, and in Buddhism. The remainder of the two volumes is occupied with Græco-Roman civilization and with the Jews. The unprogressive conservatism, the relative intellectual credity, the sway of ceremonial, the power of mysticism, the genius for religion, and the weakness in scientific inference and in the statement of conceptual knowledge, are traits interestingly analysed out of the oriental racial life. In the treatment of Greece and Rome, which is the main part of the work, chief attention is given to ideals in art and ethics. This is all done with a skillful, though somewhat lavish, hand. My main grievances with the book are the excessively voluminous quotations and excerpts, which occupy immense space and interfere with the progress of the argument (they might serve a good purpose in footnotes or an appendix), and the excessively careless treatment of Greek citations. These blemishes should have been removed in the proof. The following misprints are noted here not as an exhaustive or even approximately exhaustive list, but as examples of exceedingly numerous errors of a similar kind: Vol. I; p. 146, *τειχιόσαν* for *τειχιόσσαν*, *πολυχρῦσος* for *πολύχρυσος*, *Die* for *Das* . . . Epos, note 1; p. 149, *θία* for *θεά*; p. 161, *νόος* for *νόος*; p. 164, *δυστήνιοι* for *δύστηνοι*; p. 168, *αἵσιμον* for *αἴσιμον*; p. 169, *ὑπερ* and *ὑπερ* for *ὑπέρ*; p. 173, *βουλῆ* for *βουλή* and *Διός* for *Διὸς*; p. 202, *μηδέν* for *μηδέν*; p. 222, *Ἀκίνδυνοι ἄρεται* for *Ἀκίνδυνοι δ'ἀρεταί*; p. 247, *κακῶς* for *κακῶς*, *καλῶς* for *καλῶς*, *φρόνειν* for *φρονεῖν*; p. 287, *μμήσις* for *μίησις*; p. 322, *θεία μοῖρα* for *θεία μοῖρα*; p. 336 and wherever used, Nichomachean for Nicomachean; Vol. II, p. 279, *ἀλαζονία* for *ἀλαζονεία*; p. 317, *ἱλασμός* for *ἱλασμός*, κ. τ. λ., κ. τ. λ.

W. A. H.

Politics and the Moral Law. By GUSTAV RUEMELIN. Translated by RUDOLF TOMBO, JR. Edited with introduction and notes by FREDERICK W. HOLLS. New York and London, The Macmillan Co., 1901—pp. 125.

The author of this work was engaged most of his life in educational work, though in 1848 he went into politics and joined in the unsuccessful attempt to found a new German Empire under the lead of Prussia. During the last years of his life he was chancellor of the University of Tübingen, and the work here translated is an address delivered at the University in 1874. The author's views, I must say, are not such as I can approve.